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Integrity

racism



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editorial

While the desegregation issue in the South still remains a subject of emotional heat in America, it remains a subject of scandal to the rest of the world. However, let it not be construed as a defense of the American brand of racism if we say that race prejudice is a phenomenon evidently common among men all over the world. The Asiatics who are extremely sensitive to the discrimination practiced by the white man, nevertheless are not immune to similar prejudices. In Korea, for example, it was suggested that children of mixed blood (products of the recent war) be removed from the country since they would inevitably suffer from the prejudice of the Koreans toward those who are not of their race. And in India, while it may not generally be admitted, there is nevertheless a prejudice felt by the lighter Indians of the north toward the darker Indians of the south.

There are an increasing number of articles and books written on race prejudice which seek to explain this phenomenon from various sociological and psychological points of view. The racist—it is often explained, and probably it is often true—suffers from severe insecurity, deep-seated fear and repressed guilt, for all of which his practice of discrimination is at once a symptom and a release. But surely to try to account for every instance of race prejudice or discrimination on the grounds of pathological conduct is absurd. There is a natural fear of the stranger, of him who is different from us in color, in background, in living habits, which is understandable and has nothing to do with childhood traumatic experiences. But that such a natural awkwardness with the stranger should be enflamed into hatred of a race different from our own is at once irrational and immoral. And this, it would seem, in proportion to the opportunity the different races have in getting to know one another and sharing experiences. (In this country one may wonder if Negroes who have lived side by side with white men for almost 300 years can very well be called strangers.)

While we join in condemning segregation of the Negro in this country and the *apartheid* practices of South Africa, we should like to point out that we do so because these instances represent a segregation of *force*, as well as a segregation which denies or drastically curtails basic human rights. There is, and there probably always will be, a segregation of *choice* among persons and communities. For instance, the voluntary segregation (separation) of the French in Canada who seem to prefer to keep their own culture apart from the English-speaking

community. In the light of a society like our own which is freer and more open, we could say that in doing this they are perhaps imposing a limitation on their individual members, but no basic human right is violated.

In the midst of the hot words over the desegregation issue in the South there has been defense and opposition of so-called "moderation." Confusion as to the real meaning of the word, as well as to whether the "moderation" in question refers to *means* or *ends*, has persisted. Yet the real meaning of moderation certainly can be learned from the activity of Martin Luther King, the Negro minister who has led the bus protest in Montgomery, Alabama. His story is undoubtedly familiar to our readers, and seems to represent the most important modern development in race relations in the United States. (And this is true even if he and his followers should, for some reason of human weakness, fail to maintain their protest at its present high moral level.) The Negroes who have followed him in the bus boycott seem to have already demonstrated Dr. King's contention that "the Southern Negro has come of age politically and morally." Theirs is a movement of passive resistance, emphasizing non-violent protest, but above all the use of *love* as an instrument. This stand was put to the test dramatically when a mob collected after the bombing of Dr. King's home. He exhorted them: "Don't get panicky. Don't get your weapons. We want to love our enemies. . . . Love them and let them know you love them." The crowd dispersed.

In their prayer meetings the Negroes of Montgomery have included a prayer to God for strength not to resort to violence or to hate. Dr. King continually reminds them that they must be willing to suffer without desiring that the white man should suffer in his turn; that the enemy they must hate is *injustice*, not the white man; that what they seek is not the humiliation of the Southern white, but a society based on freedom and justice for all.

In doing this Martin Luther King has reaffirmed the Christian way that is not just an accumulation of other means—court action, boycott, propaganda, political action—but transcends them (even while it may make use of them). It is the one means which requires no moderation, because it always remains moderate—that is according to due measure. For, "the measure of love is to love without measure."

Seminarians' Catholic Action Study of the South

will hold its Eighth Annual Conference at Immaculata Seminary, Lafayette, Louisiana, from August 21 to 23. The theme of the Conference is "The Church and Education for Living." Write to: John Thomann, 2269 Milton St., New Orleans 22, La.

from our readers

confession

To the Editor:

... The confessional is dark, some purple light penetrates through the curtain which veils the door. The darkness makes the ear more acute. A cracking sound to the right lets you know that someone is coming in. Even if the rustling sounds have not yet told you if it is a man with gout or a woman with arthritis you often get a hint. If behind the closed window the slow cracking of one knee next to the other (accompanied by a suppressed moan) is followed by the sound of a deposited shopping bag and the falling down of all the parcels collected on the weekly venture out of the home, you know it's a woman. The voice may not always let you know—and there are few penitents who make it easy for the poor priest and say: "Father, I am a married man of thirty-five and have four children . . ." The old woman most probably will start with a "Bless me, Father, for I am deaf. I have missed Mass since the bad weather started, and I have a bad temper." It's too late now to explain that it's not a sin to be sick. It's too late now: even if the woman understood what I am saying she would not grasp it. In a week she will be back and say: "Father, I have missed Mass and I was sick and tomorrow I want to go to communion—so please forgive my sin." But there is no chance of explaining anything. I put on the light and shout "Look here" and stretch out three fingers. And she answers: "Five, Father?" What can I do but say "Yes." "Good, Father, five Our Fathers and five Hail Marys." I turn to the other side. This one has an accent—a Latin accent? Italian? Spanish? We shall see. With most probability the one will start in: "Bless me, Father, for I am a great sinner." And the other: "Father, I have a husband whom I have to curse and a son who makes me nervous."

And back to the right. Who knows if there is anybody there? I open the shutter. Silence, not the faintest sound. Yet an instinct tells you that there is someone. But what can you do? A long, drawn-out "Ye--es?" brings no answer but something moves and then you hear some whimpering. It comes from far below your ear: "Father, I forget how it starts." So you say: "Bless me, Father." And the answer comes, very happily, rapidly: "Bless me, Father, for I have sinned. This is my . . . this is . . . my last confession." And now you remember. It's three weeks after first communion. The first confession was well prepared, all by heart: "This is my first confession, now I tell my sins to the priest and he gives me penance and absolution. Oh, my God..."

Oh, my God, had you sweated that day in the confessional, only to hear another typical problem the next week? "This is my first confession, now this is my second confession." And with much patience you had told your penitent to say: "My last confession was a week ago" . . . and now the third week he comes back with "This is my last confession."

And you realize how much more tact and gifts and how much more time than the confessional can afford is needed to teach this kid how to confess his sins, rather than make up a standard inventory of the conscience one is supposed to have and get away with it for all cases during one's lifetime when there is no special mortal sin to confess. And even if there is such a sin the standard confession remains the background music. And then there is the penitent who has started to try to examine his conscience—who has started to dig for the roots of his anger or his lies—and is disappointed at you because you do not recognize his voice, as another is fearful you might. But how can a man, unless he have a special gift, distinguish one whisper from another unless he be given a special sign of recognition? . . . *A Priest*

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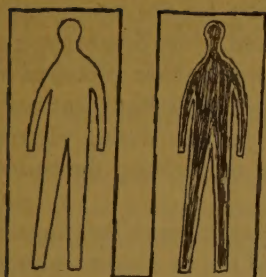
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Lawrence T. King

the roots of racism

What has led to the rise of racism in the South?

*What—if any—is the connection between
religion and racism?*

*With this article, Lawrence T. King, who lived
in the South for many years, makes his first appearance
in INTEGRITY.*

When the Supreme Court of the United States ruled that compulsory segregation in public schools was unconstitutional, it brought out into the open the deep-seated schizophrenia that has afflicted the South since the Reconstruction.

Segregation had been institutionalized in state laws which made intermingling in public places a crime punishable by fine or imprisonment or both. It had been given the weight of tradition which equated patriotism, filial respect and gentility with the system. It had won acceptance as the only proper norm of conduct by the vast majority of white Southerners. It had been made an article of faith by many of the fundamentalist sects which conveniently misinterpreted Scripture to give biblical sanction to the practice. Catholics were not immune to the virus of segregation which had become rooted in the consciousness—or, more aptly, the subconsciousness—of the region in which they lived.

In removing the constitutional sanction for the continuation of segregation, the Supreme Court has forced white Southerners to come to grips with a problem that they would have preferred to ignore. Like the skeleton in the family closet, the subject was not a proper one for public discussion—except perhaps during election time when not-too-genteel politicians found that waving the banner of racism could swing a close contest.

As with all problems of human relations, however, segregation and its corollary, racial discrimination, could not be ignored without giving rise to a serious malaise. The result has been a regional neurosis—a guilt complex. And its violent symptoms come to the surface whenever an attempt is made to point out the incompatibility of professing political democracy on the national level while condoning the existence of compulsory segregation on the state level.

Without considering this guilt neurosis, both individually and collectively, it is difficult to explain the white South's over-sensitivity to criticism of segregation.

For example, there is the frequency with which segregationists mention the fear of interracial marriage in an unsegregated society. Are such fears not the surface expressions of a subconsciousness conditioned by the pattern of promiscuity that has existed from time immemorial in societies based on the concept of superior and inferior classes? It is the phenomenon against which the prophet Jeremias protested in his prayers.

It is also interesting to note that the most rigid forms of segregation exist in those parts of the South with the largest Negro populations. Is it not a manifestation of guilt and fear—fear on the part of the white supremacists that they would be subjected to the same pattern of living that they have imposed on their "inferiors" if the racial roles were ever reversed?

The South has always taken a great pride in its Americanism which it has imbued with an exaggerated ethnic quality. It has taken an equal pride in the boast that it is the world's strongest bulwark of "white, Anglo-Saxon Protestantism." In the face of these prevailing attitudes, the nation's highest tribunal has decreed that compulsory public segregation is opposed to the Constitution of the United States. And the governing bodies of the major Protestant denominations have been forced by the weight of that decision to define their own stands. They have come to the conclusion that segregation and true Christianity are incompatible. There-

in lies the schizophrenia of the South. It has been diagnosed. The cure is yet to come.

it wasn't all magnolias

Under the assaults of technological progress, the legendary South of magnolias, white-pillared mansion houses and stately living has faded to a point where historians of the "new South" find themselves questioning the validity of the legend itself. They point out that less than 10 per cent of the white population of the ante-bellum South actually owned slaves, and even a smaller number qualified as plantation-owners of the type that has been perpetuated for posterity in the pages of the historical novel.

Yet the tradition is defended today with the wile of the sophisticate and the stratagem of the demagogue, although the system which gave it birth has long since passed into the stream of history. In fact, it was on its way out before the Civil War, which merely hastened its demise.

Katharine Du Pre Lumpkin in *The Making of a Southerner* tells us that the reaction following the Civil War was an attempt to turn back the clock to the ante-bellum days—to a society that existed for most of its adherents only in their imaginations. The short-lived Black Codes and the subsequent pattern of segregation to which they gave birth sought to recapture the essence of slavery. To do so it was necessary to give the force of law to the myth of white superiority-black inferiority.

Miss Lumpkin's father was 15 when he rode away with his Negro servant to join the Confederate cavalry. He was the young master, a child of the system, who saw the old way of life "snatched away from him" by the war. He remained for the rest of his life bitter and rebellious against the poverty and disintegration of the post-war South.

It was men such as he who dreamed dreams and idealized a past that was far removed from any semblance of reality. "They would pass on to their children's children the kind of South that in their hearts they could approve of. So they lent their ardor, their warm devotion, their unremitting labor to accomplish the goals of preserving 'Southern principles.' In such terms we saw fixed on the South the institution of white supremacy."

She had been taught "that but one way was Southern, and

there could be but one kind of Southerner." But she soon learned that there were many types of Southerners, that economic rivalry, fear and ignorance were just as effective in perpetuating the system as was any yearning to recapture the Lost Atlantis.

"And there entered into me—I am sure this is so—even at that time, even in my formative years, a sense of uncertainty, a sense that I, with all the people of my kind, looked almost askance at our handiwork, felt almost uncomfortable living in the structure we had built." So she came to the painful conclusion that what might have made good sense during the days of slavery made no sense at all now that men are free.

Miss Lumpkin's awareness of that fact put her at odds with a tradition that had become sacrosanct. But life is change and change is growth—and for Miss Lumpkin and others like her maturity was achieved only when the attitudes of the past were examined in the light of the reality of the present. If the vast majority of her fellow Southerners have not reached this maturity, it is because they are still living in the house that was built for them, a structure propped up on all sides by institutions and customs molded in an age that has lost its relevancy to the present.

living in separate worlds

The home, the church, the state and the school have all lent their efforts to the perpetuation of the system. The result has been a loss of communication between whites and Negroes. Even in the days of slavery a strong sense of communication existed between the two, fostered by the agricultural basis of the ante-bellum society.

Today the two races live in separate worlds. The problem of integration then is one of restoring communication. And that can be accomplished only when those institutions that erected walls of separation in the past are reshaped along lines more consistent with their true nature.

The institutional role of the churches in transmitting the virus of segregation provides a perfect example of the dangers inherent in the use—or abuse—of religion to bolster existing social, economic and political systems. If the Catholic Church has escaped the stigma of racism that has been attached to fundamental Protestantism, it is because the Church—numerically insignificant in the region—had no part in the evolution of the Southern system.

The American South is a unique child of the Protestant Reformation. The principle of private interpretation of the Bible and the Calvinistic concept of the elect and the damned have dominated the region's religious consciousness to a far greater degree than they ever had in Europe.

In the beginning, state churches—American versions of the established Church of England—were the rule in the South. By their very nature these churches were designed to subordinate religion to temporal exigencies. They became official agencies which gave government authorities, planters and merchants—through lay commissions which supervised church affairs—complete control over ecclesiastical affairs. Religious instruction was denied slaves.

In time, these state churches attracted only the wealthy planter class which came to regard religion as an appendage of wealth and position. Only a fraction of the white inhabitants of the colonial South—historians estimate less than 20 per cent—belonged to a church. Not until 1790, for example, did North Carolina have a resident clergyman. William Byrd II, writing in 1729 of the town of Edenton, one of the South's most thriving communities, noted: "I believe this is the only metropolis in the Christian or Mohammedan world where there is neither church, chapel, mosque, synagogue, nor any place of public worship, nor any sect or religion whatsoever."

Irish settlers who ventured into the South during these years soon lost all contact with their religion, and in a generation or two their descendants were lost irrevocably to the Church. Today one comes across Southerners named Murphy, Kelly, O'Neill, etc., who are completely oblivious of their Catholic heritage.

Immediately preceding the Revolutionary War the South's religious vacuum was filled by a non-Anglican phenomenon called the "Great Awakening." It was set off by Jonathan Edwards and other revivalist preachers who roamed the South stressing the belief that the soul must "feel the spirit working within if it were to be saved."

Soon Baptists, Methodists and Presbyterians replaced the Episcopal (Anglican) church and became the dominant religious forces in the South. The leaven of private interpretation began working in the mass with the resultant appearance of dozens of curious fundamentalist sects. By 1869 the Cavalier society of the early South had been completely transformed by the Puritan tradition

embodied in the newer, more dynamic Calvinistic sects.

These sects—all congregational in character—offered everyone a voice in running their affairs. Their formless creeds, their ignorance of theology, their lack of a trained clergy, and revivalistic preaching by ministers as uneducated and illiterate as the congregations they exhorted, all combined to produce a uniquely man-made religious spirit which reflected all the customs and mores—the good together with the bad—of the South. Such sects could be depended upon to provide spiritual reinforcement to legalization of white supremacy.

When the great debate arose on the question of slavery, practically all the region's Protestant denominations broke away from their Northern co-religionists to give the South a peculiarly regional religion.

religion and racism

Under these conditions it was inevitable that a synthesis would be worked out between religion and racism. The Bible was quoted out of context to give divine sanction to slavery and—at a later date—to segregation. Slavery was defended as an "obligation to labor for another as determined by the providence of God." Many preachers maintained—and their views found wide acceptance—that the Negro race was condemned by God to a state of perpetual inferiority. The bondage of the soul was used to make more secure the bondage of the body.

Such theology was too crude to have any influence upon Catholic churchmen of the South whose energies were completely absorbed by the problem of Catholic survival in a region where priests were few and financial resources inadequate. The fact that segregated seating became the norm in churches that had no sympathy with the practice was largely the result of state and local laws which proscribed the mingling of races even in the house of God. Only in recent years have Southern states relaxed the interpretation of their laws to exclude churches and church schools from the category of "public places" subject to the segregation statutes.

As recently as 10 years ago, it is doubtful whether any Southern state would have sanctioned or accredited a church school open to students of both races. In fact, even early attempts by Catholics to establish separate schools for the children of slaves were rebuffed

by state officials who had an unholy fear of the possible attraction of the "Roman church" to Negroes.

Segregation thus became the pattern of life for all those who lived in the South no matter what their religion. It is one thing to accept—under protest—a situation over which one has no control. It is quite another thing, however, to embrace a system based on concepts alien to Catholicism.

In this connection it is important to point out that theoretically segregation per se is not necessarily sinful, provided—and here is the rub—that there is a perfectly equitable distribution of facilities and opportunities for both groups. Many men of good will accepted this theory in the past.

Within the last decade, however, a corpus of much-needed evidence has been presented to show that full equality can never be achieved in a segregated society and that its continuation tends to perpetuate injustice which is diametrically opposed to Christian charity. In every case argued before the federal courts, for example, it has been proven that the facilities at issue were always separate but never equal.

The separate but equal theory, then, may once have provided a rational basis—and perhaps also a moral one—for segregation. It no longer does.

When the Church operates within the framework of a segregated society, it does not mean she condones segregation. The Church must work in the world, and she must carry out her mission to preach the Gospel to all peoples. Does she not do so with the prayerful hope that once the Christian principles of love and charity take firm root the sins of prejudice and injustice will be overcome?

She runs the danger, of course, of being misunderstood by those who have been conditioned to subordinate God's laws to their own personal prejudices or to the prejudices of the places in which they live. That is why Bishop Vincent S. Waters of Raleigh was forced to end church segregation in North Carolina by ecclesiastical fiat. In a pastoral letter read in all the churches of the diocese, he said: "... Therefore, so that in the future there can be no misunderstanding on the part of anyone, let me state here as emphatically as I can: There is no segregation of races to be tolerated in the Diocese of Raleigh. The pastors are charged with the carrying out of this teaching and shall tolerate nothing to the contrary. Otherwise, all special churches for Negroes will be abolished immediately as lend-

ing weight to the false notion that the Catholic Church, the Mystical Body of Christ, is divided. . . ."

The stand of Bishop Waters and other bishops in many parts of the South has undoubtedly influenced the attitudes of many Protestant churchmen. Because of the lay control exercised over the affairs of their churches—through vestries, deacons and stewards—it will be a long time before the clergy's convictions filter down to the men and women in the pew.

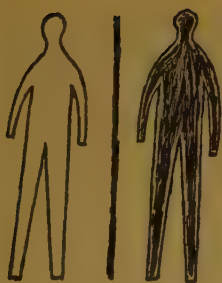
the scandal of the century

At the same time, there can be no doubt that the Catholic bishops' forthright stand has deepened anti-Catholic feeling in many parts of the South where the currents of racism still run strongly. In fact, even among Catholics there are those who have given evidence that the appeal of the segregatory tradition is stronger than the appeal to the Mystical Body of Christ. The process of separating the wheat from the chaff, however, is an endless one. In his pastoral Bishop Waters said:

"As Pastor of your souls, I am happy to take the responsibility for any evil which might result from different races worshipping God together, but I would be unwilling to take the responsibility of those who refuse to worship God with a person of another race. . . . My only sorrow is the fear that I shall not convince you of the wiles of Satan. But I shall be able to convince you if I love you enough, and if you love me you will understand, for God has first loved us."

The extent to which racism has infected American life is an indictment of contemporary complacency in the face of injustice. It also provides a definite lesson for Catholics; their salvation is intimately connected with the salvation of other souls and of the society in which they live. They cannot isolate themselves from the institutions of their times without incurring the dire consequences that result from a society formed in the image and likeness of Mammon. In Europe the Church lost heavily because Catholics isolated themselves from the new institutions of the nineteenth century. Pope Pius XI called it the scandal of the century.

In America, the number of Catholics who have remained complacent to the prevailing currents of racism might very well have constituted the scandal of the twentieth century save for the grace of God and the forthright action of our bishops.



Anne Taillefer

south africa: in the realm of absurdity

*A white man fighting for the rights of black men
in South Africa, Michael Scott is the subject
of Miss Taillefer's article.*

For one man at least, as he comes into New York each fall, the Statue of Liberty looms as a strange paradox. For three or four months this man will relinquish much of his freedom of movement. He will be restricted to a limited area within New York City, and his public appearances will be confined to the exercise of his spiritual duties. This man's name is Michael Scott, a minister of the Anglican Church and a native of Britain.

Until recently he was a citizen of South Africa—that is, until his citizenship was revoked. His crime: resistance to Nazi-like policies.

Time has rolled by and for the peace of the world we have learned to forgive or, at least, to accept the monstrous funeral pyre of Nazi atrocities. But, in deference to our true German friends who have themselves been the victims of this universal violence, in pity

for the maimed bodies and shattered hearts that try in vain to regain balance and life, in justice to the agonized people who will never know what really happened to those who disappeared, there is no Christian apology for any form of politics that presumes to follow the same criminal path. No decent human being would even lose time listening to any plea for the propagation of Herr Rosenberg's theories.

Yet the peace of mind of many a God-fearing citizen had better be troubled because this is precisely what we are doing. The Christians and the Catholics represented by their respective countries at the U.N. in the Ad Hoc Political Committee, that meets each October to rule—among other things—on South African affairs, are in reality accepting racist theory

It is a weird and disturbing experience to sit still and to observe, as the roll call vote proceeds in this committee, whose hands are raised or who abstain on the resolution of interference with the policies of *apartheid* of the government of South Africa. *Apartheid* is, for those not familiar with the term, officially a synonym for separation or total segregation, but, in truth and fact, a very civilized substitute word for slavery—or worse.

As the names are called out, the amazed observer sees the hand of representatives from Moslem or Soviet countries (for motives too long to analyze here and not always humanitarian) lifted in protest of abuses against freedom and the hand of delegates from Christian and Catholic countries (apparently without a thought) voting for non-interference. Australia, Belgium, Holland, France, England, the United States, etc.—countries that have suffered under Nazi tyranny or fought to destroy it, accomplish the bewildering gesture, for reasons of expediency, of seeming to side with it. These very delegates might personally be very strongly against *apartheid* policy, but see their vote relating only to the procedural matter of interference in the internal affairs of a member of the U.N.

Other countries, such as small South American nations, Catholic and not personally involved in the political struggle over racial equality, are put under pressure (generally economic) by a more powerful nation until they modify their vote. Such pressure was exercised this year on Costa Rica, a country whose delegate only the year before had made a fine speech denouncing the policy of *apartheid* and calling for the application of Christian principles to the South African situation.

But for the present the majority of nations have voted for *apartheid*. Will this evil ever be rectified?

South African racism

Commenting on slavery in America in the nineteenth century, Michael Scott has observed that it could not be compared with what goes on today in South Africa. The former system was based on paternalism and it allowed the individual to treat his slaves as human beings; the flaw of the system was, of course, the failure to recognize that *all* men are entitled to liberty.

But in South Africa at present the system as such does not allow for kindness. The black and colored people are excluded from society, and allowed to exist only for the service and pleasure they can give to a minority of South African whites. Their labor is cheap and the white man may live as a king. He is wise, in the meantime, to keep the black man in an atmosphere of fear and total ignorance of his rights as man and creature of God. Anyone upsetting this very practical attitude and trying to inform and educate the black and colored people is dubbed a dangerous fanatic to be disposed of as soon as possible.

To take away the rights of a whole group of people for reasons of race or color, without their being able to put up any defense, constitutes racism. Racism usually is dictated by motives of pure self-interest. The Jews in Germany, envied for their wealth and international contacts, were a threat to Nazi authority; extermination was therefore desirable. So all the Jews had to die: just a yellow star, leading from Christianity instead of toward it, and the trick was done. And many people under the influence of fear believed that this was a good thing.

When the skin of a man advertises the fact that he is different it is even simpler still. Just reduce him to an animal state, keep him in terror and utter ignorance; break his pride, his mental balance, his confidence in himself and others; lead him through misery and loneliness to paths of shame and degradation. Just let him know once and for all that whatever happens he will always be in the wrong—right being a term reserved to the superior white race—and you will very effectively achieve what you are aiming at: to strip him of all human dignity. A little clever propaganda added to this, to the effect that he is always morally and physically diseased

and a menace to pure white children (though perfectly acceptable in close contact as a household servant) and it will be quite easy to accept the thesis, with a completely unburdened conscience, that to educate and raise him above his level would not only be useless, it would be morally wrong. Of course plenty of examples of despair and hatred produced by this system come to reinforce it. The only thing the white men of power need do is shut their ears to the voice asking from the dark depths of their souls what would have happened to them if they had been thus treated for generations.

Michael Scott tells of an experience in Natal. He was visiting a farmer whose hostility showed under his rigid politeness and exploded when he alluded to Madame Pandit, at that time the Indian delegate to the U.N. Commenting on the restrictions imposed on immigration visas for Asiatics in South Africa, she had observed that under these laws Christ Himself would not have been admitted. "How dare that coolie woman say this," fumed the farmer, "when Christ is here. Look at His picture hanging on the wall." "I looked up," said Father Scott, with a wry little smile, "and saw a colored print of the Good Shepherd, with a lamb on His shoulder. He had a long dour face. He and the farmer looked exactly alike!"

To cut Christ according to one's cloth, to justify everything up to crucifying Him in others because it suits our own needs, is one of the greater temptations of the world.

This is what all countries are doing to an extent by supporting the South African government. Not through sympathy with its policy, of course; but the United States has its problems in the South, France its terrible troubles in North Africa; Holland, Belgium, England, their own colonial worries. Interference from the U.N. would mean that they will not be able to handle things from their own viewpoint but will have to act on an objective basis. So, to avoid this, they condone a crime. But of course they manage to do this with a light conscience, assuring themselves that no one understands their problems, and that emotional Utopian handling would be clearly against the interests of those crazy Algerians (or Congolese) and moreover would ruin the white men who have done so much for them.

To realize vividly that, in South Africa, the cat-o'-nine-tails is still in use for the slightest offense; that a system of passes subjects the Africans to terror and insecurity; that families are separated sometimes forever, and black women and children treated as chattel; that

immorality of the gravest kind is nearly inevitable for men working in the mines and that hatred ferments everywhere—would be extremely trying and conducive to unnecessary worry. It is infinitely more convenient to believe, without further exploration, the propaganda circulated by the South African diplomats in favor of their government and against all those who criticize it.

the resister

On one side are the hard, the pitiless and the blind, those that create or are caught up in evil; on the other the compassionate souls who deplore it and pray for its extinction. But a little higher up the slope of the mountain stand those who cannot bear it, who protest against it with the surrender of their own lives. They have, according to Simone Weil, the virtue of *attention*.

There is sorrow, there is the cross, which is hard to bear but which sometimes will lift from our shoulders and let life in all its radiance suffuse us; this is individual suffering. But there exists—and the French word is much more graphic than its English equivalent, "misfortune"—there exists *le malheur*, a seering, debasing force of continuous tragedy. It includes disease, misery, slavery; it has no end, and the unfortunate often hate and despise themselves as much as they are hated and despised by others. Those who pay *attention* cannot stand this misery and find no other remedy than to take their place in the ranks of the oppressed. Simone Weil did it herself. Michael Scott, who admires her greatly, has done it also.

He was sent to South Africa for his health, at the age of nineteen. He got acquainted with repulsive, collective disease in a leper colony for colored people. Later, an ordained minister, he spent some time in India and its caste cruelty and unutterable misery filled him with that concern for the oppressed which has been his ever since.

After some time he came back to South Africa. There he found appalling conditions and he set out to study what had been done to counteract them. He found nothing but useful recommendations, never put in practice. He then formed a non-political party based on the official reports and centered around a scheme of regional planning. The scheme was taken up by the government but nothing was ever done about it.

Meanwhile power was pressing harder and harder upon the

weak; the new Asiatic Land Tenure Act was passed. With the great shadow of Gandhi bending over Africa, the only possible way seemed to be passive resistance. Michael Scott was present at horrible scenes where, while singing hymns, young white Christians, frenzied and hysterical, threw stones at quiet Indians standing on plots of forbidden ground. Hearing a young Moslem girl murmuring softly: "They do not know what they are doing," in faint echo of Christ's great voice, made his decision seem inevitable. And patiently, silently, Father Scott stood in the Indian's place till he himself was thrown into prison.

From then on his story reads a little like St. Paul's. Tossed on the seas of risk, he cast his lot with the most miserable and most desolate, living with them in squalor and danger, trying to console and rehabilitate them. But this "sin" could not go long unpunished: a white man living with the black ones and as they did. His canvas church burned down; himself once more in jail; later, in Transvaal, barely escaping death—these were the marks of the white man's disapproval of his charity.

But the black man saw and heard. He who felt he could trust no one outside of himself learned to put his faith in a man who is said to be one of the three white men that, through history, Africans have really believed in. From the Herero people Michael Scott received an invitation to visit them.

the mission

The Hereros are a gentle, dignified pastoral people of Southwest Africa who poetically retrace their origins to the mating of virgins with trees of the forest. They are great cattle raisers. A good many are Christians, some of them Catholics.

It was their fearful lot to fall under the domination of the Germans at the beginning of this century. The oppression and brutality that ensued is incredible and some tales, by anticipation, would not have dishonored Dachau or Buchenwald. The beautiful well-tended land was wrested from its rightful owners and the population was exterminated nearly as efficiently as were the Jews in Germany. From 80,000 people, the Hereros were reduced to 15,000. To add a final touch, one can find in the records of the German colonialists the name of Dr. Goering, the illustrious Hermann's father.

Thus they were exterminated without opposition from Chris-

tian countries; later after World War I more land was wrested from them. With pain and dignity they voiced their astonishment that they who were friends of the Allies were allowed to be so treated by their enemies.

After World War II their territories were put under the mandate of South Africa by the United States, Britain and France. Recently the South African government has declared this mandate ended and has demanded the incorporation of Southwest Africa into the Union. This decision has overwhelmed with fear the shepherd people who know what they have suffered already under the mandate and expect much worse to come. Unable to send any representation to the U.N. because they are not allowed to do so, they chose Michael Scott, the man who had already identified himself with their lot, to plead their cause and ask that they should be placed under British or U.N. mandate. Two other tribes did the same thing.

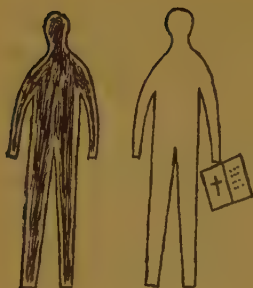
And thus, year after year, a white man, representing 30,000 black Africans, sits in the public seats of the U.N. during all the sessions of the Fourth Committee from October to Christmas.

Nothing has daunted him, neither the loss of his South African citizenship preventing him from going back, nor the insult it entails. He has braved the lack of facilities for work. At the U.N. he is without office or telephone and has just a corner of a tray or an inch of table in the tiny windowless room that houses Non-Governmental Organizations. Never has he been intimidated by the libelous rumors circulated against him by the South African government, nor discouraged by the hostility of the delegates, his own countrymen in particular.

Over a period of nine years he has only spoken publicly twice at the U.N., a slender reward for such long patience. Last November the South African walk-out provided him with an opportunity.

Will his gentle, restrained tones, the passion carefully disciplined, be heard over the clamoring Babel of self-interest? Will any Christian nation feel shame and protest against the repetition of Nazism that flourishes unpunished? Better still, will they clean their own houses?

It would take no more perhaps than a little courage and a little indignation to force the issue. South Africa would have to listen to greater powers and could not oppose the combined strength of the Western world.



Albert S. Foley, S.J.

racism and the catholic intellectual

*Among Catholic leaders racism is dead.
But Father Foley, author of God's Men of Color and
Bishop Healy, Beloved Outcaste,
is disturbed by the apparent failure of Catholic
intellectuals to influence the great masses
of Catholics.*

To the Catholic intellectuals of the world and the United States, the Holy See has given a serious charge and a timely challenge. In 1938, Pope Pius XI, through a special message of the Sacred Congregation of Seminaries and Universities, called upon the intellectuals of the Catholic world, both clergy and laity, to "spare no pains or effort to defend the truth against the errors of racism."

Listing the specific errors of racism, the Holy See challenged Catholic intellectuals to forge the weapons needed to combat the erroneous doctrine that "religion is subordinate to the law of race and must needs conform thereto." It urged Catholic educators to refute the racist dogma that "the chief purpose of education is to develop racial characteristics and to kindle in the soul a burning love for one's own race as the highest good." It insisted that Catholic professors of legal ethics should go out of their way to counteract the false idea that "the primary source and the supreme norm of the whole juridical order is the racial instinct," and that "it is imperative

at all costs to preserve and promote racial vigor and the purity of the blood; whatever is conducive to this end is by that very fact honorable and permissible." It even called upon Catholic biologists and geneticists to build up the scientific evidence to combat the popular notion that "from the blood, in which the genius of the race resides, spring all the intellectual and moral qualities of man, as from their principal source" (April 13, 1938).

The Holy Father apparently realized that, in the battle against both the European and the American varieties of racism, it was not enough for him to condemn erroneous racist doctrines and practices. He called upon the Catholic intellectuals of every nation to reaffirm the basic universalism of the Mystical Body in terms that were locally understandable, and to destroy the incompatible local aberrations that were at variance with Catholic truth.

How have the American Catholic intellectuals responded to that grave challenge of the Holy Father? What have they done in fulfillment of the serious charge he gave them to meet this social issue of our times? Have Catholic scholars contributed their share to the resolution of race tensions in the field of their responsibility and competence?

In the first place, it must be admitted that no really significant and outstanding research or writing in the wider fields of the anthropology, the philosophy, the sociology, or the psychology of race relations has been contributed by Catholic scholars. I have combed through the field and read the significant and monumental works produced in the last twenty years by scholars like Gunnar Myrdal, Charles Johnson, Franklin Frazier, Allison Davis, Arnold Rose, Otto Klineberg, Guy Johnson, Howard Odum, Robert MacIver, Robin Williams, Gordon Allport, Buell Gallagher, and a host of others. Not one Catholic name is prominent in the scholarly and scientific circles in which the conclusive research and definitive writings have been done.

On the other hand, within Catholic circles, many significant studies have been produced for Catholic consumption by Catholic scholars. The most immediate responses to the Holy Father's challenge were the Catholic University studies stimulated by Bishop Joseph M. Corrigan, rector of the Catholic University of America, who had been previously responsible (in 1936) for its return to its original policy of nonsegregation after a racist interlude of exclusionism for fourteen years.

Under Bishop Corrigan's editorship a symposium of scholarly papers appeared in 1941 entitled *Scientific Aspects of the Race Problem*. A companion volume also initiated by him was brought out after his untimely death under the title: *Race: Nation: Person: Social Aspects of the Race Problem* (1944).

I found it odd, however, that in these two outstanding works published under the imprint of Catholic University, the majority of the contributions were made by non-Catholic scholars. Why this strange oddity? Was it because we did not then have enough Catholic scholars in a field that is of vital concern to a universalizing Church? Why did we have to lean on outside intellectuals for the bulwarking of our Catholic and democratic ideals? Was the ethnocentrism of our Irish-American, German-American, Polish-American, Franco-American, and Italo-American scholars so inverted that intellectuals from these groups could not get interested in the broad "catholic" view of cultural and ethnic relations?

some big improvements

Since that time, fortunately, other Catholic University studies have brought Catholic scholars into prominence in Church circles for clarifying treatments of the problems of racism. One could cite the works of Fathers Richard J. Roche, O.M.I., Thomas J. Harte, C. SS. R., Joseph F. Doherty and others whose books have joined those of Father LaFarge and other Jesuit scholars, of other white and Negro writers, in the growing library of the Catholic intellectuals' response to the Holy Father's challenge.

As a result of these and other developments, one can say that American Catholic intellectuals have solved to their own satisfaction the dilemmas they are confronted with in a society that calls itself democratic and a Church that is Catholic. The rationalizations and elaborate justifications of racism within the Church have gone out of style. No longer are we embarrassed by the spectacle of the head of the philosophy department in a prominent Catholic university pressuring the administration into excluding the Negro candidates for degrees from public participation in the school's graduation ceremonies, and then into banning the further admission of any more Negro students into the institution. Nor do we have the scandal of a sermon preached by the head of another university's philosophy department who declared in 1948 that his hearers were obliged in

conscience under pain of sin to vote the Dixiecrat ticket.

These and other similar confusions are a thing of the past. Thanks to the strong stand taken by leading Catholic prelates such as Cardinal Spellman, Archbishops Cushing of Boston, Ritter of St. Louis, O'Boyle of Washington, Lucey of San Antonio, and Rummel of New Orleans, as well as the forthright statements put out by Bishops Waters of Raleigh, Russell of Charleston, Jeanmard of Lafayette, and others, Catholic clerical and lay thinking on the higher level has been cleared up significantly. Racism is intellectually dead in these circles.

The prime question still remains, however. Have the Catholic intellectuals' attacks on racism adequately answered the papal challenge? Have they reached the places and persons where racism is dominant and dispelled the errors found there? Or have they been like sermons preached to audiences that are not present, treatises and statements for the ivory-tower clique?

It is of course the Catholic intellectual's assumption that what he or she writes will be read by teachers, preachers, adults, literate people, and others, who in turn will communicate the knowledge to the lower levels of the children, the church congregations, the relatively uneducated, and the mass reading publics.

Some recent symptomatic indications point to an arresting of this process in those very areas and with regard to those specific people who are most in need of therapy for their race psychoses. I refer to the things associated with the names of Trumbull Park, Cicero, Jesuit Bend, Erath, New Orleans, Newton Grove, and other less publicized showplaces of "Catholic" racism. I could add the names of a dozen and a half parishes and cities in which Negro priests have been treated more shoddily than they were at Jesuit Bend. I could from my files supply documentary evidence of other parish neighborhoods just as tense over Negro Catholic "invasion" as the Trumbull Park (Ill.) area. I could embarrassingly list the names of parish after parish where the conduct of PTA's was just as shameful as that of the New Orleans groups who secured national notoriety for their recent racist rebellions against the local ecclesiastical authorities.

The question I would pose is this: Do Catholic intellectuals who have the right convictions and information about the perils of racism actually manage to get their message over to those most in need of enlightenment?

keeping out of controversy

The almost universal taboo in the South and elsewhere on sermons that deal with the "controversial" matter of racism is evidence that some link in the chain of communication is missing. In most of the Southern dioceses there are two kinds of parish clergy: the secular diocesan clergy (and some religious order pastors) assigned to "white" or predominantly white churches, who are prevented from mentioning the issues of racism for fear of offending the dominant whites and thus lowering church revenue and support; and the missionary clergy, mostly from outside the region, who are brought in for the express purpose of operating the Negro "missions" under the implicit and often explicit agreement that they will keep to their side of the fence and say nothing about the fence of segregation behind which they are operating. Some of these latter in the course of time actually become defenders of the separate church system and thus implicitly support segregation within the Church, never preaching against it publicly whatever their private opinions may be.

I recall asking one chancellor in one of the Southern dioceses what the diocesan policy was in regard to sermons on the race problem. I had previously investigated the matter and had found out that not even the oldest fathers in the diocese could ever remember a sermon on the problem. No instruction in the errors of racism had been included in convert instruction in catechetical work. No sermons had been designed to heal this split within the Mystical Body. No lecturers had been invited to discuss it dispassionately—or at all. The chancellor tossed off my inquiry with this remark: "Well, go ahead and preach on the race problem if you want to make a martyr out of yourself. Nobody else is going to stick his neck out down here."

I found out why later. I went ahead and preached a mild sermon on the problem. I began by stating that as a Southerner I was not going to offend Southern sensibilities by discussing intermarriage now. I was just going to discuss the Negro's basic human rights to a just wage, to a vote, and to an equal share of educational opportunities.

Before I could get down out of the pulpit, two of the dowager guardians of caste-in-the-church were up out of their pews. They stormed up to the rectory and called for the pastor. They told him

I was up there advocating intermarriage between whites and blacks—if not now, at least as soon as possible.

In another Southern parish, one of the new assistants fresh out of the seminary and still aglow with a fervent devotion to the Mystical Body, gave a Sunday sermon on it at the first of his two Masses. In the course of the talk, he made the obvious application of the doctrine to the strained antipathies existing in the parish between white Catholics and Negro members of Christ's Body.

In the sacristy between the two Masses he was accosted by an irate parishioner.

"Are you preaching that same sermon at the next Mass?" the man asked, without even the courtesy of a respectful "Good morning, Father."

"Yes, why?" the young priest said.

"Because I'm going home to get my German luger gun, and if you preach the same sermon, I'm going to shoot you right out of the pulpit."

The young priest laughed at the absurdity of the threat. "Take a good aim," he said wryly, "because I'm going to preach the Word of God as it stands."

Of course, the threat did not work. But in most instances fear of the laity (laiphobia) on the part of the clergy nullifies the communication of the right doctrine on racism just as much as fear of the clergy (cleriphobia) on the part of right-thinking laity prevents them from engaging in interracial work that "Father" would not approve.

where the two phobias meet

I saw this cleriphobia (and laiphobia) at work recently when a well-known lay apostle was invited to the South for a series of talks. Up North, the apostle is known for forthrightness on the race problem, speaking, writing, and acting in behalf of the underprivileged Catholic Negro. So I wrote to this zealous and apostolic soul, asking for at least some protest against the wall of prejudice which the sponsoring organization was buttressing by its segregated practices. I requested the inclusion of some reference to the constructive work being done elsewhere in Catholic circles for the bettering of relations between white Catholics and non-whites.

I got back a letter that gave me a picture of a Catholic intellec-

tual suffering from a severe case of both cleriphobia and laiphobia. The letter said: "Here you are, cordially inviting me to possible martyrdom. You want, maybe, that *my* body should be found floating down a swamp river? ? ? . . . Tensions from the Till case would make it pure murder for me to even open my mouth on the subject." The letter went on to explain why all mention of the issue had been avoided by the speaker in towns that were known for their race prejudice. The topic had been mentioned once in a talk to a Catholic group in a Northern city with the result that "I was practically crucified in the question-and-answer period. People even crowded around me, three deep, grabbing my arm and saying, 'Look, you gotta admit you've gotta draw the line somewhere.'" That finished off the lecturer's zeal for the promotion of the inter-racial apostolate by this method.

My plea for some show of courage went unheeded despite the fact that I had reinforced it by citing the fortitude of Clare Booth Luce in a similar case. She had signed up to address the national convention of the National Council of Catholic Women in New Orleans a few years ago. Upon arrival in the city, she promptly cancelled her talk when she found that it was to be a segregated audience. She agreed to go on only after she had been reassured that Catholic Negro members of NCCW would also be admitted. In the course of the talk, she said, "I do not believe that we shall see the face of Christ in heaven if we do not see Him in the least Negro brethren here on earth."

If Catholic intellectuals are going to show that "religion is not subordinate to the law of race and need not conform thereto," it seems to me that they could start with a disregard of the implicit taboo prevalent in the Church against speaking out boldly and pointedly on this "controversial" issue. At least within the household of the faith we should be able to defend the house doctrine of the Mystical Body, and deplore all of the cleavages that divide member from member in a race-war within the Body.

In this matter there is no "Catholic Church South" and "Catholic Church North." Nor is Christ divided into white and black, Caucasian and Negro, free and slave. As He is One in His Physical Body and in His Sacramental Presence, so He should be One in His Mystical Body "that there may be no disunion in the Body but the members may have care of one another."



George P. Carlin

japan, immigration and color

*The plight of the Japanese, closely confined to
their pitifully small country,
has not received the attention it deserves.
Mr. Carlin has done extensive research on the
population problem of Japan.*

It would seem incredible to many Americans that our immigration laws here could mean anything to another people in a far-off land in Asia. Yet American immigration laws have been a primary factor in Japanese politics for more than 25 years.

To understand this, one must first realize that America has played a major part in making Japan a modern nation. When Commodore Matthew C. Perry "opened up" Japan in 1854, Japan became a pupil of the West in learning industrial technique, and the attention of the Japanese people has been focused closely on the United States ever since.

One must understand also that Japan has had and still has a severe population problem, for which emigration is part of any valid answer. Japan has 88,000,000 people in four tiny islands equal in area to our single state of Montana. Only one-sixth of Japan is arable farm land, the rest being largely mountainous. In fact Japan has less farm land than the single state of New York.

It has the highest population density in relation to farm land of any country in the world.

The Japanese have made the most of what they have. By intensive farming they get the highest yield per acre of rice of any country in the world. Almost every square inch of land is cultivated. Japanese fishermen have also kept Japan at the top or near the top among nations in the highest annual catch of fish. But the blunt fact remains that Japan has too many people for her tiny islands, and cannot feed them all.

immigration to the U.S.A.

In 1870, 56 Japanese entered the United States. The number increased each year until from 1900 to 1909 about 7,000 entered annually. In 1909 a Gentlemen's Agreement was concluded between the United States and Japan in which Japan agreed to limit voluntarily the number of immigrants to the United States, and immigration thereafter dwindled to a relative trickle.

In 1924 immigration laws here banned *all* Japanese from admission into the United States as immigrants. The reaction at that time in Japan was one of shock and hurt. The Japanese did not ask unlimited immigration (as noted, emigration was already voluntarily limited), nor did they dispute the right of any nation to frame its own immigration laws; but to be denied a quota—to be singled out for a treatment different from that accorded to European nations—was a blow.

The consequences of this 1924 exclusion act were tragic and disastrous. Many of Japan's leading businessmen, social and government leaders had been educated in American colleges, and were seeking to build Japan into a steady partner of the United States in the Pacific, American idealism being translated into conservative terms in Japan. The immigration laws of 1924 brought about the destruction of these democratic and pro-American forces, paved the way for the ascendancy of the militarists in Japanese politics, and led to Pearl Harbor.

white Australia

One can not help calling attention to Australia in connection with Japan's population problem. Since the 1900's the Australians

have maintained a policy termed "White Australia" barring all Orientals from entry as immigrants. There are shelves full of books in any large American city library in which Australians seek to justify this policy. As recently as July 16, 1954 the following answers were given by Australia's Minister for External Affairs, Richard G. Casey, to questions in a *U. S. News and World Report* interview:

"Q. Is the old 'White Australia policy' still in effect?

"A. Yes, it is, although we don't call it that. It is a selective immigration policy that enables us to determine the people who enter our shores. Most countries have the same sort of thing.

"Q. Is there any resentment among Asians against the whites in Australia, any resentment about the Australian racial or immigration policies?

"A. No, I don't think they bother much about it. We keep in close touch with them. I try, myself, as Minister for External Affairs, to go at least once each year to spend some time in as many countries of South and Southeast Asia as I can."

To say that Asians "don't bother much" about the Australian racial or immigration policies is surely one of the most incredible statements ever made in this century, particularly as it follows just a few years after Pearl Harbor when the Japanese sought to take by force underpopulated and undeveloped areas in the Pacific including Australia. In a later part of the same interview, Mr. Casey notes that it is vitally important for Australia to increase its population (by attracting immigrants from Europe), simply for defense purposes—to have a large enough army to defend itself, presumably against the Asian countries who "don't bother much" about largely undeveloped and underpopulated areas!

Australia has only 8,500,000 people in an area the size of the United States. Though it is not as richly endowed by nature as the United States, economists estimate that it could easily absorb a population two to three times the present size. It has been admitting about 100,000 immigrants a year.

The Japanese are also prohibited from migrating to New Guinea, one of the least developed areas on earth, which is administered jointly, under a United Nations trusteeship, by Australia and the Netherlands. Another large area barred to the Japanese by the British and the Dutch who own it is Borneo, which is five times larger than Britain and Wales, and suffers from underpopulation.

the attitude of the liberals

The passage of the exclusion law of 1924 in the United States was due primarily to the fact that the Japanese when they emigrated tended to stay on the West Coast, and an array of groups there were mustered against them, including labor and farm organizations, and some newspapers. The groups argued that the Japanese were racially inferior and should be excluded.

Far more serious, this writer believes, in the misunderstanding of Japan's basic situation in the United States, than race prejudice has been the attitude of the "liberals," the intellectuals, the foreign correspondents, newspapermen, so influential in forming public opinion in the United States. (Too many Catholic clergy and laymen have followed blindly behind the right or the left instead of examining for themselves issues in the social sphere.) The liberals have seen the international scene almost exclusively in a political context, in terms of political systems—such as democracy or totalitarianism. They have not paid any regard to the sacredness of human life or to a consideration of the family as the basic unit of society, with a man's consequent right to be fed and clothed. If Japan had too many people and too little land, that made no difference to the liberals, the Greeks of today; the important thing to them was what type of government Japan had. The result has been that Japan's basic situation has not been known here. The liberals have devoted their primary attention to China, and now India, countries which seem (or in the case of China, seemed) to have picked up a veneer of democratic thought and Western ideas.

Japan's basic situation may be compared to that of Ireland in the mid-19th century, and in an economic sense Japan might be called "the Ireland of today." For in the mid-19th century Ireland was overpopulated in terms of her economy, and was adjacent to a nation that cared apparently not a jot whether or not the Irish starved to death. Jonathan Swift suggested ironically, in an effort to stir the consciences of his British countrymen, that the Irish sell their babies for food and suggested different ways of cooking them. The Irish, though thousands died in the famine of 1848, found their solution in emigration; between 1841 and 1854 the Irish emigrated to the United States, and the Irish population decreased by 19.9 per cent, from 8,175,000 to 6,522,000. The Japanese have no "new world" to emigrate to.

can the Japanese be assimilated?

Japan's basic situation is of particular urgency now inasmuch as Japan has been excluded from the United Nations, an agency within the framework of which it might reasonably have been expected to receive some attention. Still to be answered are three questions. (1) Do the Japanese make good immigrants? (2) Is the need still pressing in Japan for emigration? (3) Can the United States admit more Japanese immigrants at this time?

In answer to the first—the record of the Japanese in the United States as immigrants is an excellent one, though they have been a very small part of the population. Individual Japanese have made a contribution in many fields; the names of Isamu Noguchi the sculptor, the late Ysao Kuniyoshi an instructor at Manhattan's famed Art Students League and one of America's top painters, of George Nakashima the modern furniture designer, plus scores of athletic stars, particularly in swimming and track, come readily to mind. As farmers the Japanese immigrants have set an example of patient devotion to the land. Japanese-born farmers raised the West Coast average of land value from \$57.94 an acre to their own high average of \$279.98 an acre when World War II broke out. They also produced an estimated 90 percent of West Coast strawberries. During World War II, the 442nd regimental team of the "Go for Broke" regiment, made up entirely of Nisei, won a total of 18,143 individual decorations and seven unit citations to become the most highly decorated unit in World War II.

There may be some at this late day who will ask whether the Japanese can be assimilated—whether intermarriage between Orientals and Caucasians produces an inferior people—though this writer believes that racial arguments along these lines are seldom made in these days. (The problem as regards the brown-skinned American, the American Negro, is fundamentally different, as there is for one thing a sharper difference in color between the Negro and white, and secondly there is a particular sectional history of prejudice which makes the problem unique.) This is in short 1956, not 1920 or 30 or even 40.* Vast numbers of Americans have been in the Far East, and have returned with a love and admiration for the Japanese; the

* One of this writer's younger brothers, now on duty with the Army in Seoul, Korea, wrote recently: "Stop comparing Japan to Montana; more of my generation have been to Japan than Montana."

problem during the Occupation was not one of racial incidents, but the reverse—of extreme fraternization, which resulted in a large number of marriages.

Though as indicated, this writer would minimize such an argument at this time, the fundamental fact is that marriages between different racial and ethnic strains far from producing an inferior offspring, actually produce a better one. Father Albert J. Nevins, M.M. in the *Maryknoll* magazine states "(race) mixture only produces hybrid vigor." And for visible evidence one may think of Hawaii where there have been a large number of marriages between Caucasians and Orientals, and it has produced an unusually handsome group of people.

As regards other considerations, it should be noted that Japan is not a primitive country. It has the highest literacy rate (98 per cent) of any nation in the world. It has a people who are highly adaptable, bright, hard-working, religious, proud of their own history and country, possessed of a wonderful sense of humor.

the need to emigrate

Japan at this writing is the scene of one of the major tragedies of this century. Due to the population problem, and the lack of a solution to it on the material level, Japan has been slaughtering its babies by mass murder. In the past eight years more than 12,000,000 Japanese babies have been murdered by legalized abortions.

This "answer" to the population problem was devised during the Allied Occupation and the laws making the operations legal for "economic" reasons were passed in 1948. They were passed after a campaign by American demographers and economists including Pascal K. Whelpton, Dr. Warren E. Thompson, and Edward Ackerman, who were serving in Japan with the civilian Occupation government or the Army on temporary assignments. They told the Japanese that they could expect no help from America in solving their population and attendant economic problems, and further told them bluntly that they must "curb population" by artificial means.

The mass murder of these Japanese babies has brought about a suffering that is beyond calculation. Dr. Taiei Miura, one of Japan's leading psychiatrists, told this writer that studies show that many Japanese women had complete mental breakdowns after the operations, and that many had lasting psychical damage as a result

of the operations. It has also cost Japan a large part of a new generation, a generation that might have produced new statesmen, scientists, educators, and saints. The laws have produced widespread despair in Japan and have kept the Japanese from facing their basic problem with courage and creative hope and patience.

The question then remains: can the United States admit more Japanese as immigrants at this time?

The McCarran-Walter Act represents a vast improvement for the Japanese. The Act continues for the most part the quotas established in 1924, but for the first time since 1924 it gives Japan a regular quota (185 annually). The Act also permitted the admission of the Japanese war brides of American servicemen as non-quota entries, and approximately 2,000 to 3,000 have entered annually since 1952. It also permitted naturalization of Japanese who had been in the United States as aliens for 20 years or more, and approximately 7,000 have become citizens since the passage of the law.

nations with the highest quota

The fact remains, however, that three of the highest quotas go to nations that *not only do not need them*, but do not, in at least one case, *want them*. The three highest quotas under our immigration law go to Great Britain (65,361), Ireland (17,756) and Germany (25,814). Together they are granted a total of 109,000 quota admissions annually under a total annual ceiling of 155,000 admissions for *all* countries.

Taking these three one by one: Great Britain has used only 14.9 per cent of her quota entries since 1931. With a total quota of 65,361 admissions each year she has sent only an average of 9,740 immigrants annually since 1931. It is quite evident that Great Britain does not need or probably want the high quota.

Ireland has used only 13.1 per cent of its admissions since 1931. Further, Ireland today suffers from *underpopulation*. Ireland's Commission on Emigration and Population Problems, established under the Irish government's Ministry for Social Welfare, has issued a report in which it urges the Irish *not to emigrate*, stating that Ireland is facing a serious labor shortage.

Germany generally filled its quota. But this may be due more to a desire to emigrate from Germany for reasons other than that

of economic need. One might point to the fact that Germany has appointed a family minister to its government cabinet with the task of seeking to encourage large families in order to head off an impending crisis of underpopulation. Thus, while we are taking large numbers of German immigrants, they are seeking to increase their population.

If a group of wise men could sit down and frame an immigration policy, cut off from the noise of minority groups, and considering immigration only on its objective merits, they would undoubtedly conclude that Japan had the greatest need for emigration opportunity. Pope Pius XII in *Exul Familia*, a strong statement on immigration, singled out Japan particularly for comment: "In our allocution to cardinals on the feast of our patron, St. Eugene, June 1, of that same year (1946) we again called upon the nations with more extensive territory and less numerous population to open their borders to people from overcrowded regions. Among the latter, as everyone knows, Japan today occupies a leading place."

An estimated 50,000 Japanese could be admitted annually without increasing the total number of immigrants allowed under the overall ceiling of 155,000 annually set by law. Assuming Great Britain's quota should be more accurately fixed at about 33 per cent of her present quota, this would leave roughly 44,000 quota admissions to distribute; assuming Ireland's quota should be more accurately fixed at about 25 per cent of her present quota, an approximately 13,000 more quota admissions could be turned over to another country. Together then, roughly 55,000 quota admissions, now unused and going to waste, could be transferred to the Japanese.

In conclusion, it should be stated that the Japanese situation is unique. While other countries have other immigration outlets, or in the case of Asian countries with economic problems have enough land and resources so that their solution depends on internal development rather than emigration, the Japanese have neither.

A miracle may be needed for Japan to get a large quota. The miracle will take place, however, as soon as those thousands of young Americans who served in Japan during the Korean War, or passed through it, and the additional thousands of Americans who served in the Occupation—termed "the vastest overseas commitment ever undertaken by Americans"—find their voice, and are heard by their Congressmen.



Herbert F. Leies, S.M.

conflicts of mexican-american youth

*Aliens in an Anglo-Saxon culture, Mexican immigrants
and their children, face severe conflicts
in adjusting to life in the United States.*

*Brother Leies is a member of the faculty of
St. Mary's University, San Antonio, Texas.*

•

Little Guadalupe, lips quivering, confided to her parents, "Mary Wilson said her mother doesn't want her to sit next to me, because I am Mexican." And Pedro, her younger brother, added, "My teacher said I'm dirty, that I smell. But we don't have any bathtub." Jake Fernandez, hoping to enter the eighth grade, heard the expected and inevitable from his mother, "You will have to work. There are just too many mouths to feed." Carmen pleaded, "But, *mamacita*, the other girls can go to the dance without their mothers being there." Joe Maldonado, college junior, bit his lips when he heard himself called *lambiache* because he was "hanging around with *gringos* too much."

These disturbing situations are being repeated thousands of times in the United States where there are Mexican-American chil-

dren and young people. These young "hyphenated" Americans are trying to straddle two distinctly different cultures, the old of Mexico and the new of America. They are disturbed by internal stresses, by confusion, and at times by distasteful conflicts with their parents. If Carmen or Pedro or any other Mexican-American child were asked where he or she was born, the answer in almost all cases would be, "In the United States." Two-thirds of their parents could give the same answer, and one-third of their grandparents. Hence, the little Pedros and Carmens are Americans by birth, but "hyphenated" Americans by culture. They are suffering the growing pains of becoming Americans, a painful process that children of European immigrants experienced decades ago.

A comparative newcomer, the Mexican immigrant entered the United States in heavy numbers after the European immigration had spent its course. Discounting the recent large wave of "wet-backs," at least two of three Mexicans who entered this country came between 1910 and 1930. The impetus was the political Revolution and religious persecution in Mexico during that period.

Most Mexican immigrants have remained close to the Mexican border. Of the estimated 3,000,000 to 3,500,000 of Mexican descent in this country, four-fifths are in the Southwest, from Texas to California including southern Colorado. The other fifth are mainly in large northern cities such as Chicago, Detroit, and St. Paul. The heaviest concentration is in Texas, where every third Mexican-American is located.

Typical little Pedros and Carmens live in a *colonia* or *barrio* in a large city or small town, "on the wrong side of the tracks." This "Mexican town" has clearly-marked yet invisible walls separating it from the rest of the city or town. It has a Mexican atmosphere in the soft Spanish heard, the radio pulsing a *mambo* or *canción*, the shop windows displaying a *Manteca 15¢* or similar sign, the theater billboards announcing, in Spanish, Mexican movies. The district has its *parroquias*, parish churches, and in some larger cities a sprinkling of Baptist, Methodist, or other Protestant *iglesias* with services in Spanish. It has its *cantinas*, too, more than a sprinkling, taverns with the blaring juke-boxes, where the men can drown the frustrations and troubles of a minority people.

In the *colonia* life centers around the usually large-sized family and the relatives. Rarely does a family not have relatives in the same *colonia*. There is much visiting among relatives and among

compadres or very intimate friends. There is mutual help and, when needed, sharing of food by neighbors. If disaster strikes, relatives are welcomed into an already overcrowded home or hovel. The *colonia* has its own close-knit social security program mostly on a poverty level; the old and the young feel secure.

The *parroquia* or parish church is the next most important binding force in this Mexican section. The *padre* is respected and listened to even by the men who do not attend the *parroquia* regularly on Sundays. A picture or shrine of the Virgin of Guadalupe has its appropriate niche in practically every home, and a Guadalupe medal or gold cross is worn by men, women, and children. Church fiestas are still eagerly awaited and colorfully celebrated.

in two different worlds

As little ones, Carmen and Pedro feel secure in this miniature world which is undisturbed except by radio, television, or newspaper comics that speak the language of the outside world. Entry into school usually provides the first rude awakening for Pedro or Carmen, especially if the teacher is an Anglo who speaks riddles to them. Within a few years of schooling, they have become bilingual, speaking Spanish at home and English at school or when occasion demands. They are beginning to live in two different worlds. If the perplexity and growing complexity are too much to bear, Pedro or Carmen can always retreat to the security of the *barrio*, forget the English acquired, and slough off American ways. A return to Mexico is not necessary, and neither the child nor his parents care to leave the United States.

A return to the Mexican life of the *barrio* is the fate, often unwanted, of many a child who must perforce quit school early. The majority of Mexican-American children do not go beyond the seventh grade, if they manage to reach that level. With many of them, the unfinished veneer of Americanism wears off wholly or in spots to reveal the original foundation of *mexicanismo* in their daily lives.

In the poorest *barrios* a peculiar phenomenon takes place each spring. There is a sudden hustle and bustle, and thousands of families issue like bees from a hive and head north and west. These are the migratory worker families ready to comb twenty-four states, working in beet fields, in orchards, on farms. If successful, they

bring enough money back to their hive in the *barrio* to tide them over the winter. This is an adventure for the children but it is dearly paid in absence from school in spring and fall and in consequent retardation. When grown, these children will continue to supply needed migratory workers.

the pachuco

Another disrupting phenomenon of the *barrio* is the *pachuco*, who has received more notoriety than he deserves, particularly in the much-publicized and distorted account of the wartime zoot-suit riots in Los Angeles. The *pachuco* is an outcropping of the marginality of Mexican-American youth today. He feels the sting of inferiority as marked by poverty, lack of education, darker color, being Catholic, or, more simply put, of being "just a Mexican." He longs for recognition and compensation, and so he dons a zoot-suit, gets a duck-tail haircut, whitewalls the soles of his shoes, and creates his own *pachucana* language. He wishes to "belong" and gathers with his like for security in so-called *pachuco* gangs. His activities at times enter the broad problem of delinquency among Mexican-Americans, but, contrary to an opinion altogether too common, the delinquency rate among Mexican-Americans is no higher than that of the second generation of other immigrant groups.

Some of the Pedros and Carmens are privileged to remain in school beyond the seventh grade, perhaps even to complete senior high school. These absorb more of the American ways, make friends with Anglo fellow-students, and join in school activities. They may invite Anglo friends into their homes or visit Anglo homes. At times, this causes rifts between parents and children. Happily, many parents are understanding; the father may relax his accustomed patriarchal authority and the mother her traditional over-vigilant care of her growing daughter.

Carmen, in school or at work, moves about more freely than her Mexican sister of yesterday. She dresses American, copies the latest styles in hairdo, and apes Anglo ways when outside the home. But she clings to girl friends of her own *raza* who chatter together in mixed English and Spanish. When Carmen returns home, she leaves most of her Anglo ways at the threshold. Pedro, too, leads this double life of the marginal Mexican youth but with more freedom of movement and less supervision.

keeping his place

With more freedom, Pedro meets more difficulties. He feels that he must "keep his place" in Anglo contacts, conscious of the wall broken only in places, that separates him from the Anglo world. In the classroom or on the playground he feels that he is accepted but he acts with cautious reserve. He may hesitate to join school clubs in which all officers are Anglo children. He may anglicize his name from Pedro to Pete to feel more acceptable or because he thinks it more "American."

As Pedro grows up and looks for work, he discovers not a partially broken wall but a rather solid occupational ceiling, or a disturbing labyrinth with dead-ends. This enlightenment may bring resentment or frustration, and Pedro may join the mass of Mexican-Americans who crowd the unskilled, semi-skilled, and sometimes the skilled occupations. Carmen, meanwhile, has secured a job as waitress, elevator girl, or salesgirl in a five-and-dime or other store catering to Mexican-American trade. If fortunate, she may be a typist or stenographer. But Carmen will soon marry, so it worries her little.

For Pedro, however, a job is his lifework, and the job-ceiling is irritating. He cannot keep up with the Joneses in truly American style. If he loses ambition, he is just another one of "those lazy Mexicans." If he tries to keep up with the Mexican Joneses, he must expect the epithet of *igualado*, a striver, hurled by his own people.

World War II changed the situation partly. A Perez, a Gonzalez, or a Villalobos, when inducted, found a new freedom of movement, a recognition based on merit, and the possibility of promotion to officer rank. As returned veterans, many profited by the GI Bill to secure a college education. On the campuses they mingled somewhat freely, and, with some reserve, participated in college social functions. But armed with their diplomas to seek employment, they discovered that the occupational ceiling had not noticeably lifted. For such a Perez or Villalobos the frustration is keener than in the case of a Pedro with a high school education or less. If the ambitious Perez tries to court Anglo recognition to secure promotion, he faces the stigma of *lambiache*, boot-licking and disloyalty to his own people.

Does this mingling with the Anglo in high school, college, or

armed forces lead to intermarriage? There may be some dancing and dating between Mexican-American and Anglo, but this rarely leads to the altar. The total of intermarriages in both the present and past generations of Mexican-Americans is negligible.

dormant Catholicism

The Mexican-American youth of today, mostly of mixed Spanish and Indian blood, has a rich religious heritage. The strong religious conviction and practice of his Indian ancestry has merged with the ardent Catholicism of his Spanish forebears. But in the bewildering adjustment to American surroundings marked by denominational confusion or religious indifference, the faith of his fathers has weakened. Only a small percentage of Mexican-Americans, however, have been attracted to Protestant "Mexican" churches. The danger for the masses is rather that of a dormant Catholicism, awakened at times by emotional symbolism but lacking meaningful direction in life.

The stupendous job of fully explaining the faith and revitalizing it among the Mexican-American people faces the Catholic Church in America today. The situation is aggravated by the heavy toll exacted by the religious persecution and the closing of seminaries in Mexico during the Revolution.

Leading the attack on this urgent problem is the Catholic Council for the Spanish Speaking. Working under the auspices of the Bishops' Committee for the Spanish Speaking, the Council has for avowed purpose to advance the spiritual and material welfare of Mexican-Americans particularly in the Southwest. Devoted clergy and outstanding Mexican-American lay leaders form the nucleus of the various local Councils. The Confraternity of Christian Doctrine is busy among the children who attend public schools. The CYO and parish youth organizations engage the youth in wholesome athletics, sports, and social activities, fields in which Protestant organizations, notably the YMCA, are likewise active. Organized efforts have been made for the spiritual and other needs of migratory families.

To preserve the priceless Catholic heritage of the Mexican-American should be the deep concern of every Catholic in the United States. As fellow members of the Mystical Body of Christ, privileged by a special maternal protection of Our Lady of Guadalupe, they

should be helped with solicitous welcome where often they are met with avoidance, aversion, or at least with decided apathy.

halfway up the ladder

Americans generally have placed the Mexican-American on a ladder whose hierarchical steps are set by color, race, nationality, culture, religion, or a combination of these traits. On this hierarchical ladder each minority must keep its place as determined generally by the dominant American group which is marked as Protestant and consists of certain immigrant nationalities of western and northern Europe. Attitude scales, as studies reveal, place the "Mexican" on a higher rung than the Negro or Oriental, but on a lower rung than immigrant groups that came from southern and central Europe such as the Italians, Poles, Hungarians, Greeks and Syrians. Accordingly, the Mexican-American youth of today finds himself only halfway up the ladder of acceptance and full participation in American life.

This semi-caste position of the Mexican-American is most clearly seen in the Southwest. Time was, centuries ago, when the Mexican dominated the area that then formed part of Mexico. With the influx of the *yanquis*, the "Mexican" was put in his place by epithets of "greaser," threats, economic exploitation, and when necessary, by violence including lynching. In recent years, there have been some easing of tensions, some concessions, and some approach to a better understanding through a sort of "good neighbor policy" applied within the Southwest. But the *colonia*, although penetrated by some American ways, remains distinctly visible. If the encircling walls are to crumble, it should result from the combined efforts of both Anglo and Mexican-American.

What should emerge from the unvalled *colonia* should be a Latin-American culture which will retain the strong family ties of the Mexican nurtured by vital Catholicism, but which will also absorb the best elements of the Anglo culture. America has moved a long way from its old concept of "Americanization" in which the immigrant was to strip himself of his old culture to take on completely that which was considered American. Today, cultural pluralism is accepted as the best guarantee of a culturally richer United States, and the Anglo should welcome the rich contribution that the Mexican-American can make.

book reviews

CHRISTIAN ASCETICISM AND MODERN MAN

translated by Walter Mitchell and the Carisbrook Dominicans,
Philosophical Library, \$6.00

Sixty years after the first publication by Sigmund Freud (*Studie uber Hysterie*, 1895) is an excellent time to reappraise Christian asceticism. This collection of papers, written originally in French, some by priests, others by laymen, discusses the theological, anthropological, historical and psychological implications of the relationship in our day and age of voluntary discipline, privation and suffering, to sin and guilt.

The first three papers deal with asceticism and mortification in the New Testament, in the Patristic period and in the Middle Ages.

In what is perhaps the central article in the whole book, Father L. Geiger, O.P. outlines a theology of asceticism. At the outset he emphasizes the tremendous need to re-examine the virtue of penance, taking into account "the characteristic ways in which human beings are conditioned at the present stage of civilizations." The relationships between free spiritual activity and determined psychic activity, which were always known to be complex, have been shown not only by Freud but also by Pavlov and many others to be significant at multiple levels of consciousness.

Father Geiger assumes as basic, certain structural changes in physical and psychic characteristics which must be taken into account when discussing the objective value for the individual of today of ancient ascetic practices. For example, the thickset, sturdy build of the average man of the Middle Ages and the Renaissance has given place generally to a longlinear type; full maturity is reached now later in the West than then, owing to "a sort of drift of the civilized races toward a later puberty." The "sanguine" temperament is now rare, and "the novice-masters of the principal orders lament the constant increase in the number of recruits with temperaments unsuited to the usages laid down by the existing rules for the religious state." The threshold of pain, too, has advanced, and the limits of endurance are far more early reached today in the West than in earlier ages, or among Oriental peoples. Father Geiger cites a group of volunteers, "all men of the highest character," who in the United States were put on a fasting diet of 1,600 calories a day instead of the 3,000 more or less generally

assumed required for a normal daily ration. He remarks that the men became quarrelsome, stole, lost initiative, and hated those better than themselves. His conclusion is that "if penance is carried very far in this field, the results it yields will rarely be of the best from all points of view." And he says the same is true of the curtailment of sleep.

In another essay Dr. Zilboorg says the cardinal problem which confronts any consideration of the ascetic ideal is not which psychological mechanisms are involved in the formation of this ideal and which in its exercise, but rather the total constellation of man's primary instincts. And he continues: "Only the struggle of various partial sexualities for expression, only the incomplete synthesis of Eros in the adult makes prejudice (hate) possible and makes possible the contingent projections of the pseudo-socialized, pseudo-sublimated erotic drives, such as drives for power (in its form of extreme sadism), drives for worldly possessions (in its form of extreme lecherous avarice) and orgiastic restlessness which becomes sexual depravity." He cites the Nazis as tragic examples of individuals exhibiting all these drives, and further notes that psychoanalysis demonstrates that "there is no health without the transformation of our sexual instincts into the constellation of an altruistic ego . . . in the final analysis, psychoanalysis points not only to that which is healthy but to that which is good." "How vast," he exclaims, "is the difference in psychological content and dynamics between abstinence and impotence. The neurotically impotent is a passive individual unable to love; the abstinent individual must first achieve erotic adulthood to be able to abstain from the exercise of its demands. The healthy sexuality which psychoanalysts have in mind is not the sexuality which must constantly express itself, but the one which is capable of expressing itself fully if one permits it to do so." And he illustrates his meaning by a quotation from Father Chevrier: "He who has the spirit of poverty always has too much and tends always to be cutting down. He who has the spirit of the world never has enough, is never content and always wants something more." And the clue to the whole exercise of asceticism is given in a phrase by Father Yves de Montcheil: "It is not a question of conforming to a particular pattern or of making oneself wise or holy, but of surrendering all one's forces to charity."

This indeed is the perennial answer to those who claim that asceticism is "kissin-cousin" to sadomasochism. In the light of the redemption, the only way out of the unreasonable consequence of sin, which is suffering, is for the sinner reasonably and deliberately to undertake this consequence. Only thus can man be restored to the life of reason without which he is not man by definition, that is, "a reasonable creature, capable of laughter."

—Anne Fremantle

THE LIFE OF LITTLE SAINT PLACID

by Mother Genevieve Gallois, Pantheon, \$1.75

Cartoons ranging from burlesque to awe-ful seriousness tell the spiritual odyssey of a little monk in this book of drawings. It is not in the same category as the usual cartoon books of today on religious and moral subjects. Most such books are not, by definition, works of art. It would be more correct to call them works of propaganda. One reason for this is that they are made with the desire to prove the trueness of truth rather than to communicate its beauty. They proceed rationally rather than intuitively, bearing somewhat the same relation to works of art as prose does to poetry. And although their subject is sky-high, their methods of attaining their goal do not differ essentially from those of the advertiser of Heinz's thirty-seven varieties. They may assist the written word in making an abstract idea understandable and acceptable to the intellect but they do not move along the paths which lead the intellectual to experiencing the idea concretely, to living it. Take a good current Christmas card. You have a mental concept of holiness dwelling in the stable. But before, say, a medieval woodcut you may experience a taste of that holiness. The abstract idea of the holiness becomes incarnate.

It is this latter level of communication that the author of this book, a French Benedictine nun, is able to reach. A witness to its power is the fact that, though its beginnings were humble as the name-day gift for a fellow Sister probably not so long ago, it is now being published in several foreign editions. The nun is becoming a celebrity on the continent and her work has been likened to the giants, Dürer, Rembrandt, and Goya. Here is religious cartooning which reaches more and deeper levels than those accessible to reason alone. We not only see and hear about the intimacies of the spiritual life; we can experience them intuitively. The pictures are reinforced by a hand-lettered text ("of rare theological discernment") which has been added because we are out of training in experiencing spiritual truths through pictures as did our forebears who lived in a less matter-of-fact and literal world.

A famous contemporary artist has rightly called the book "exquisite." But those used to the current conventional sentimental or naturalistic approach may find the drawings ugly and crude. They are taut with the duress the artist is under to convey first-hand the full meaning she experiences.

There is one unusual omission. The pages have not been numbered, a small sign, as it were, that this book is not limited by the numerical count of time but in its little way speaks in the language of eternity.

—*Nell Sonnemann*

PSYCHOANALYSIS TODAY

by Agostino Gemelli, Kenedy, \$2.95

Agostino Gemelli is a prominent figure in Catholic Italy, remarkable for the range of his scholarly pursuits and the breadth of his personal experience. After having obtained a degree in medicine he turned from a "liberal" agnostic into a Franciscan friar, soon became a leader of the Catholic enlightenment in Italy, and after several years of psychological studies in various centers of Europe founded the Catholic University in Milan and the influential periodical *Vita e Pensiero*. He is known, above all, as Catholic commentator on the field of modern psychology.

Psychoanalysis Today, a translation of the original Italian, is divided into three sections. The first two deal respectively with the teachings of Freud and of Jung and serve as a kind of introduction to the third section, which reproduces the teaching of Pius XII with regard to psychoanalysis, and includes long quotations from the Pope's original address of April 13, 1953.

The book reveals the mind of a man conversant with an imposing variety of authors. While stressing Freud's own contribution, Gemelli does not fail to mention many of the later schools which have modified and varied Freud's original teaching. Gemelli's object was "to explore certain key ideas with a view to appealing not to the specialist but to the general public."

It should be borne in mind that Gemelli is writing in Europe where Freud's teaching only recently emerged from an underground existence and tends to be rigid and overemphatic on certain points. This was perhaps once a general characteristic of Freudians but is hardly any longer true in America. In our society one need not be a declared adherent of Freud in order to accept Freud's basic discoveries. I do not know whether an analyst could be found among us who would hold that the mere bringing to consciousness of repressed material will cure a neurosis, or that the sexual instinct is the only cause of mental trouble or even the source of a person's dynamic personality. Yet it is these and such like theses against which Gemelli is constantly arguing, and an American reader will easily get the impression that the author is fighting windmills. Besides, the whole science of psychology is very young and most of its teachings on personality have more the aspect of tentative theories than of unshakeable truth. To understand and to expound them one should approach the subject with a certain openness and sympathy. It would be easy to find weak points in any system of knowledge that is not based on strict experimental conclusions, necessary deductions or revealed data.

Moreover, while the translators might be to blame for certain inaccuracies of expression (on page 28: "the soul which charges nature") the overall negative attitude does not help to give a beginner a simple and relatively objective summary of Freud's or Jung's essential theory. Gemelli's commentary on the Pope's address can be criticized on many points. To give but one example—in a certain section of his speech the Pope mentions inhibitions that limit the social attitudes of a person and expresses a warning that not every inhibition is morbid in nature but often the healthy sign of a moral character. Gemelli appears not to have grasped the specific meaning of the papal words for he enlarges and interprets them (page 133) as a "severe criticism by the Holy Father of the conception . . . of certain analysts . . . (and their Catholic followers) who attempt to explain human psychopathology exclusively in terms of the unconscious." What is the direct logical connection between the Pope's warning on a proper evaluation of inhibitions and the alleged Freudian position on the cause of psychopathology?

There is today a terrific need for well-trained Catholic psychologists and psychiatrists. With her two thousand years of tradition and sound teaching on morals and the spiritual life behind her, the Church should again take the lead in investigating and guiding a sound psychological life. If this book can serve as a spur toward more thinking and better education on this vital subject, it will be of value despite its undeniable slant toward the negative.

—Hans G. Furth

QUESTIONS AND ANSWERS

by Cecily Hastings, Sheed & Ward, \$3.00

IN SOFT GARMENTS

by Ronald A. Knox, Sheed & Ward, \$3.00

Life is a mysterious thing. And people are curious. We want to know and understand why, how, whence, and whither. Is there an absolute truth? Is there a set of terribly complicated laws which must be obeyed? *Questions and Answers* and *In Soft Garments* are two books searching into the true answers to basic questions which arise in all men's minds, and to puzzling queries specifically applied to Catholicism.

The first quarter of *Questions and Answers* is a general outline given to an apologetic discussion of the Church. "The Church is the union of men with God in Christ." Sounds quite simple. However, we still do not know what the Church is unless we understand what is meant by *union*—what is *man*, and what is the story of his creation—what is *God*, the Trinity, and what is the Catholic (true) idea of God as contrasted to other seemingly possible ideas held by many people—

and finally, Who is *Christ*, what is the meaning of the Incarnation, the Cross, what did He teach and by what authority- And so Miss Hastings proceeds to analyze her definition of the Church in further detail. The second part, set in question and answer form, follows the same general pattern as the first. It is compiled from actual questions sent in to Miss Hastings' question-and-answer column in the English *Catholic Herald*.

In *Soft Garments* is a reprint of conferences given to the students by Monsignor Knox when he was a chaplain at Oxford (1926-1938). In each lecture he poses intelligent questions and objections to Catholic belief and then proceeds logically to break down the argument of his make-believe opponent. This is not a technical book and is not meant as a course in apologetics. The material may not be new to the informed Catholic, but *In Soft Garments* is a good refresher, and the usual ground is covered in a lively, talkative style. —Peggy Short

THE LAST HURRAH

by Edwin O'Connor, Atlantic, Little & Brown, \$4.00

One measure of a great instrumentalist is that he uses his instrument in a way that cannot be duplicated in any other medium. That was true of Paganini on the violin, Rachmaninoff on the piano, and, currently, of the Spanish guitarist, Andres Segovia. Analogously, author O'Connor exhibits unique virtuosity in this book. He has re-presented a bit of history in the only form that could do justice to it—as fiction. By now every follower of the best-seller list knows that *The Last Hurrah* is the story of the rise and fall of Frank Skeffington, an Irish-American political boss, evidently modeled on Mayor Curley of Boston. Omitting therefore any further details of plot, I should like simply to give some thoughts engendered by this exceptional novel.

The novel at present enjoys a greater flexibility and readability than any other form of expression. The art of reporting, which is now the number one influence in the field of mass media, in order to accommodate itself to the lowest common denominator, over-simplifies to the point that it just cannot explain reality as it *is*. It may be unfair of reality that a complex situation cannot be explained simply, but that is the case. The personalities that author O'Connor delineates in his book are the men who made history in post-immigration America. Neither Lippman nor the Alsop brothers could have explained these men—but O'Connor has.

Another thing came to mind while I was reading this book. Few people know that the great Catholic journalist, Orestes Brownson, (when he observed the millions of refugees who sought asylum in this

country in the nineteenth century) warned that if their only recourse were to politics a debacle would ensue, such as is recorded by Mr. O'Connor in retrospect. At least one man knew it was unavoidable, which leads me to suspect that more than one knew it.

The reason I mention Brownson's foresight here is because a similar perspicacity can prevent the Negro from evolving a paranoid politics not unlike that of the Irish immigrant. —Ed Willock

THE MALEFACTORS

by Caroline Gordon, Harcourt, Brace, \$3.95

This novel is an impressive job of writing. Miss Gordon doesn't permit her reader the indulgence of falling in love with her characters; instead she presents them for more and more radical dissection. But with the present-day vogue for dissecting-room visits, her delicately-balanced and intelligent hand should certainly find approval.

The story of *The Malefactors*, which is by no means the whole of its content, is the story of a poet arrived at middle age and the stagnation of his powers. His rich wife and her country estate, his friends, their pasts, are presented in the grey light of his unhappy groping for the source of his misery. A love affair presents itself as a solution. "Was he not beginning a new life? A writer of any stature, he reminded himself, becomes two or three different men during his lifetime. . . . It is hard to realize that *Richard III* and *The Tempest* were written by the same man. These inner changes have their outer manifestations, which is why so many people marry for the second or third or fourth time in their forties. He, after all, was in his forties!"

Tom Claiborne *was* about to begin a new life, but his affair with his wife's cousin Cynthia ("A man seeking to travel by day by the light of the moon?") is only the depressing and degrading end of the old one. It is his wife, Vera, following their old friend Catherine Pollard, who finds the way for him to Mary Farm and Catholicism, where he will begin a new life more wonderfully and completely than he could ever have imagined. "It is for Adam to interpret the voice that Eve hears," Miss Gordon writes, quoting Maritain.

Caroline Gordon is an impressive technician. Her complicated design is painstakingly worked so that the dozens of symbols which enrich it and upon which she repeatedly weaves thread after thread of meaning—a bull, a cave, an invalid—become both large and important. Like lenses held up to the history of its characters, they reflect, they elucidate and they magnify the dimensions of this well-written and rewarding book.

—Betty Rizzo

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